

CHRISTIAN SECRETARY.

E. CUSHMAN, PUBLISHER AND EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

TERMS—\$2 PER ANNUM—PAYABLE IN ADVANCE.

VOL. III.

HARTFORD, FRIDAY MORNING, APRIL 24, 1840.

NO. 6.

THE CHRISTIAN SECRETARY,
PUBLISHED EVERY FRIDAY MORNING, AT THE
Office, corner of Main and Asylum Streets,
Third story, entrance 184½ Main st.

TERMS.

Subscribers in the city furnished by the carrier at
\$2.00 per annum.

Papers sent by mail, at \$2.00 payable in advance
with a discount of twelve and a half per cent. to
agents becoming responsible for six or more subscri-
bers.

ADVERTISEMENTS will be inserted on the usual
terms of advertising in this city.

All LETTERS and COMMUNICATIONS on subjects
connected with the paper, must be addressed to the
EDITOR—post paid.

Printed by WALTER S. WILLIAMS.

COMMUNICATIONS.

For the Christian Secretary.

INTERESTING LETTER FROM A CLERGYMAN TO HIS SISTER.

DEAR SISTER.—There is nothing of more
importance for us than to be prepared for heaven.
Nothing but the righteousness of Christ can entitle
us to the blessings of the Covenant of Grace.
This is a sentiment generally believed, but alas!
how often does an attachment to the covenant of
works contradict our faith, bear the sway in our
hearts, and inward sentiments, and place our own
feelings and the graces bestowed upon us in place
of Christ, and either make our comfort in religion,
as feeble as our frames, or leave us to despair,
and fear lest we have no Saviour, even when he
is carrying on his own work in our hearts. It is
truly astonishing to think how shamefully little
dependence is placed in Christ, even by his own
dear people. I have sometimes taken a view of
myself, from the first moment I have any reason
to believe I felt religion. I spent twelve years
and a half in difficulties, toils, and wretched self-
righteousness, firmly believing salvation to be
through grace, and yet seemed to forget that Je-
sus alone could save a sinner. I often made ap-
plication to him with tears and begged his assist-
ance over and over; his faithful word in my
hand, pointing me to trust my *all* to him, but my
poor self-righteous soul, wanting something in
me to entitle me to him, kept constantly poring
over my own feelings and exercises, and always
seeking and seemingly never able to find. Trust-
ing to nothing but my own feelings, I thought
that he that felt so and so, should be saved, but I
forgot always that he that *believeth* shall be saved.
Thus I became a prey to every remaining
lust that was in me. For my life, I could not
keep from sinning, and every sin destroyed my
peace. All my dependence was in a holy heart,
but alas! I found I was carnal, sold under sin.
Rom. vii: 14, compare with viii: 6, 8. This
made me often cry, Oh, wretched man that I
am! but still I never went so far as to thank God
for Christ's sake. Rom. vii: 23, 24; compare
with viii: 1, 2, 9, 10, 12. How I have sincerely
pitied many a dear child of God going on thus,
always engaged in his own feelings, but never
trusting to Him who alone is able to save.

We cry up evidences of religion. Would to
God we had more evidences than we have—but
it is base, it is on a legal score, to trust to one or
a thousand of the best evidences that God ever
put into a sinner's heart, or refuse to come to
Christ when we cannot see these evidences. How
often do we sit down and despair, when we feel
corruption, or when overtaken by a fault; and
the true reason is, we are unwilling to come to
Christ without some *holiness* to recommend
us. Whenever we think ourselves ugly, we think
Christ will have nothing to do with us, and stay
back until we pray, confess, repent and live
awhile in a better way, then we imagine we can
come forward, and if we happen to fall into sin on
the way, we turn right back and fall on our faces
and weep and mourn till we wipe away our crime
—then we come to Christ, depending on nothing
for our acceptance with him, but our repentance,
tears and reformation—and while we continue in
a pretty lively frame we can venture almost to
call Jesus our Saviour, but as soon as we get into
darkness and coldness, or into some sin, we are
all despondence and doubt again. Rom. ix: 31,
x. 3, and references.

This is the wretched race I ran for twelve
years, depending on my own work and God's
work in me, and not on himself, who had promised
to do all things for me. I dragged heavily,
wading through darkness, temptation, and tears,
and no wonder, when I had no dependence on
any thing but what I had in hand, and often I
thought I had nothing, and I looked not to Christ,
to support my hope in future. When I feel a
good evidence, I have no confidence in Christ, I
am trusting to that evidence, and when I seek
to have confidence in Christ, then I feel that
my evidence is the only pillar of my hope, and
I am still recommending myself to him, and trust-
ing to his recommendation, and not to Jesus. O
the wretchedness of my heart! what little faith
is given to God's word, while all our hope is in
our own exercises.

Thus far, twelve years' experience taught me,
the last two of which I spent in bitter lamentation
and distress, in which time I studied the nature of
faith for life and death, and the more I thought,
the less I knew about it, and I am persuaded that
if any man buy his knowledge of faith so dear as I
did, he will thank God for it when he gets it.

After two years anxiety, preaching every Sab-
bath, awful apprehensions of eternity, conscious
that I knew nothing of the Gospel, almost in de-
spair, searching the scriptures to know what I
was, and what would become of me, it pleased
God to bring me out of an abyss of darkness into
the blaze of assurance. I always thought that
by evidences, I was to know whether I was to be
saved or not. I took my bible, read over John's
1st Epistle, compared my heart and life, and com-
pared again and again, and Scripture where
marks are given, and all books, and my own
knowledge of what Christians ought to feel. I
left nothing untried, but one thing, and that was

the main thing. At length I read the Scriptures,
"he that believeth shall not be ashamed."

My poor hardened soul met the joyful tidings
with pleasure and surprise. I never before, at
least with any degree of confidence, saw Christ
offered in the gospel. I took him at his word,
gave up myself to him, and placed my hope alone
in him. I clearly saw that I had all along been
trusting to my own feelings, duties, repentance,
&c., but I cast them all behind my back, and
counted them as *dung*, and came to a precious
and faithful Saviour, with nothing but sin. I be-
lieved him to be faithful and able, and there-
fore I committed all into his hands, and looked to
his faithful word for the salvation of my soul.—
All this was done in five minutes. I felt easy,
happy, and humble; ashamed of my former
ways, and thankful to God for his most gracious
deliverance. The next Sabbath I preached that
sermon at M——d, on faith, which I hope you
will remember as long as you live. Faith in
Christ has ever since been my darling theme in
the pulpit. Faith in Christ has ever since and
ever shall be my only hold. Jesus is a faithful
Saviour. I love his name, I love his cross, I love
his word, and my whole hope is in him, and I
know I shall never be ashamed, and I know this
because he has said so. Now, my sister, if any
ask me the reason of my hope, I answer, because
I have believed on the Lord Jesus Christ. I
have consented to the offer in the gospel. I trust
to him alone.

Moreover, I say he is able, willing, true, faith-
ful; he has said, promised, signed, sealed with
his blood, and sworn by himself. Heb. vi. 17—20.

Thus I glory in the cross of Christ. If I am
asked what Christ has done for me, he has fulfill-
ed the law, died, rose, and makes intercession for
me. And as to what he has done in me, he has
shown me that I am a poor, imperfect, lost sin-
ner, in myself—that I have a wicked, wretched
and deceitful, hard, unbelieving heart in me; that
I have daily need of his pardoning blood and
sanctifying spirit. He makes me hate myself
more and more, and long for deliverance from all
sin and corruption, and enables me to look to him
for all I need, and I hope to enjoy. May God
help my dear sister to believe. W. C. D.

For the Christian Secretary.

SERMONS FOR THE FAMILY. NO. 17.

On the Perseverance of the Saints.

"My sheep hear my voice, and I know them,
and they follow me: and I give unto them eter-
nal life; and they shall never perish, neither
shall any pluck them out of my hand." John x.
27, 28.

In some copies of the Bible, the word *man* is
supplied, thus, "Neither shall any *man* pluck
them out of my hand." Here we may do well
to consider;—that those words in the Bible,
which are printed in *italics*, are supplied by the
translator, to make sense. Paul expressed the
same sentiment as the text above, when he said,
"I am persuaded that neither death, nor life, nor
angels, nor principalities, nor powers, nor things
present, nor things to come, nor height, nor depth,
nor any other creature, shall be able to separate
us from the love of God, which is in Christ Jesus
our Lord." This doctrine is called the final per-
severance of the saints, and stands opposed to the
sentiment of some, that saints will, or possibly
may be finally left to perish, or "fall from grace."
That many professors of religion will fall of final
salvation, is true from the Bible; and that many
make shipwreck in the world is evident. But
the doctrine that the children of God will all be
brought to enjoy heaven, rests on the strong arm
of the everlasting God of Israel, as seen:

First. By the fact that they are called with
an holy calling, not according to works, but of
him that calleth. "Chosen in him before the
foundation of the world," "Whom he did fore-
know, them he also did predestinate to be con-
formed to the image of his son, that he might be
the first-born among many brethren. Moreover,
whom he did predestinate, them he also called;
and whom he called, them he also justified; and
whom he justified, them he also glorified."

Secondly. The act of regeneration, the new
birth, or change of heart, being the work of God,
qualifies the soul for the enjoyment of God. He
that is born of God sinneth not. He cannot sin,
(or apostatise, it may read), because his seed re-
maineth in him.

Thirdly. Angels rejoice over the repenting sin-
ner. Can they do this in full view of his final
apostacy and endless pain?

Fourthly. The promises of God secure his peo-
ple. "Who are kept by his power through faith
unto salvation, ready to be revealed in the last
time." "They shall never perish." "He
which hath begun a good work in you, will per-
form it until the day of Jesus Christ." "Ye are
dead, and your life is hid with Christ in God;
when therefore Christ, who is your life, shall ap-
pear, then shall ye also appear with him in glory."
From these scriptures we infer, that the love
of God in election, the work of Christ in suffer-
ing, and the work of the Spirit in the holy calling,
are all in harmony with the power and promised
grace of God in keeping that which we have
committed unto him against that day.

In view of this clear and encouraging doc-
trine, we should be thankful, and praise God for
his goodness, who only maketh us to differ; and,
further, we should examine our standing, lest we
admire only the foundation, while our hopes are
not there, but on the sand. The holy promises
which so clearly confirm the doctrine of perse-
verance, should excite our love, our zeal, our
prayers and labors for the glory of God.

To thee, O Lord, we come,
Upon thy grace rely,
Thou art our lasting home,
And will regard our cry.
Thy word is given to save us all,
Who on thy arms of mercy fall.
Self-righteousness will fail,
Quite destitute of grace;
But mercy will prevail,
For all the chosen race:
If all the saints in heaven shall stand,
Then each alone may trust thy hand. E.

From the N. Y. Evangelist. SPEAK TO THAT YOUNG MAN.

NO. VI.

He has just gone out from his father's house,
apprenticed to some mechanic in a distant vil-
lage or city. The few years he has to spend
with his master are the *seed-time* of his life. He
will now form a character on which may turn his
weal or woe.

If he be ingenious and industrious, much leisu-
re time can be found for reading, and for treasu-
ring up in his mind much knowledge. Speak to
him on the subject. Tell him that time is money,
and that time *well spent* brings that improve-
ment to the mind which is better than silver or
gold. Tell him to appropriate all his *spending*
money for books, and then in the course of a few
years he will obtain a valuable library.

H——F—— was the son of a pious, reli-
gious parents, who lived in a delightful valley
between two high ranges of the Green Mountains.
In early childhood, he was full of vivacity and en-
terprize, loving to climb those towering moun-
tains, roll the rocks from their sides, or bound
himself like a young roe through the forests that
surrounded them. But at the age of 13, he
left the rural scenes of his father's dwelling, to
learn the printer's trade in the bustling village of
M——, where vice stalked forth unblushingly at
noon-day; that village being then much under
the influence of a host of evils which followed in
the train of the last war. It was impossible for
a youth long to associate with the boys of that
place, without being contaminated, without being
drawn into their scenes of excess. Young H——
soon began to break over the restraints which
the instructions of his pious parents had thrown
around him, and to join in the sports of the wicked,
but not, however, without a great many com-
punctions of his conscience—for he *had a conscience*.

Still, his enterprising mind and energetic char-
acter hurried him on for a season to be one of the
first to do evil. As he advanced in age, he rose
from the vulgar sports of boys in the streets to
the vain amusements of youth at evening parties.
These were still more fascinating to his buoyant
spirits; and he now entered the giddy whirl of
youthful follies, which swept him on with aston-
ishing rapidity, till he had well nigh sunk in the
vortex! But that covenant-keeping God to whom
his distant parents were constantly crying in his
behalf, held him back from ruin. And now an
incident occurred, trifling in itself, but one which
he often said afterwards, was the pivot on which
turned all his usefulness and happiness in this
life, and all his hopes of bliss beyond the grave.
The hand of God was in the thing.

The youth of his age made arrangements for a
splendid party on or near the 4th of July. As
he considered himself among the *first*, he expected
to have been a *manager* in that party.

He felt slighted; was sorely offended, and re-
solved not to attend. The day came, it was a
holiday to the youth; but instead of bringing any
pleasure to his mind, it filled him with sullen
rage. He turned his back upon all the gay
scenes of the day, and wandered alone into a
dense forest, till far away from the habitations of
men, he laid himself down upon the bank of a
swift running stream, venting his spleen against
his youthful companions, who were then engaged
in the festivities of the ball room.

At length the swift gliding waters caught his
eye, and a new train of thought sprung up in his
mind—like the following: "How swiftly pass
these waters! They stop not in their course,
till they reach the bosom of the mighty ocean.
So passes human life! And so passes my life!
How foolish, then, for me to envy those who are
wasting their precious moments in vanity and
mirth!"

"Why not improve time as it flies, and seek
to make myself *useful* in the world? I will.—
Never more will I join in the *brainless* amuse-
ments of giddy youth; but I will take the money
which I should have spent had I joined them to-
day, and will buy a book; and henceforth when
the young people have a party, I will buy a book,
and I will read and qualify myself to hold as hono-
rable and as useful a station in life as any of
them."

By these reflections his troubled soul was cal-
med; new light shone into his mind; new emo-
tions swelled his bosom, and a new object of pur-
suit engaged his whole attention. With a light
heart he hastened back to the village, purchased
a useful book, entered his office, and spent the
evening alone in reading. And his resolution
he ever after firmly kept, so that at the end of
four years he had collected a library worth nearly
\$100, and had stored his mind with a vast
amount of general knowledge. Many an hour
did he spend in doing overwork, in order to obtain
money for the purchase of a book. But he did
not become a misanthrope; he loved the *social*
circle still; and his regular deportment and im-
proved mind soon gained him many choice friends
and introduced him into that refined society, that
was calculated to improve the manners and cul-
tivate the taste. But his insatiable thirst after
knowledge led him often to deny himself the ex-
alted pleasure of such refined intercourse. Far the
greatest portion of his leisure hours were spent
in retirement with a book; nor were they spent
in vain, as his after *short* but useful life clearly
proved. Some other interesting items of his his-
tory must be reserved for future numbers. In the
meanwhile, let us urge every young apprentice
to seriously ask himself what improvement he
is making of his leisure time? Perhaps his eye
may not behold this. Reader, will you speak to
him on the subject?

Is there not some one within your reach, who
is foolishly wasting his precious hours, and
squandering away what little money he has at his
disposal? O speak to him quickly; talk to him
kindly; *reason with him*. Put some good book
into his hand, not a novel, but one which will im-
prove the mind and cultivate the heart. May
the Lord give you success in your undertaking.

and make you the means of turning some young
man from that *old way which wicked men have*
*trod*den, into the ways of wisdom, which are
ways of pleasantness! F. J.

REVIVAL OF RELIGION.

Martha Deans, having heard much conversa-
tion in her father's family about revivals of reli-
gion, had her curiosity excited to ask her father,
What is a revival of religion?

The question was hardly out of her lips, when
her uncle Jeffrey stepped in as usual on the way
to his counting-house, to ask how the family were.
Mr. Dean gave his attention to his brother, who
never stopped but a few minutes at that time of
the day, and after the usual inquiries and an-
swers about health and weather, asked Jeffrey
what was the state of business now?

"Business," said his brother, "has been very
dull the last month, but it is now reviving."

"Reviving! Here's Martha, who would like
you to tell her what you mean by a revival of
business."

"Why, my child, we merchants say that busi-
ness is reviving when, after having but little to
do for some time—no customers to buy our goods
—no employment for our clerks and apprentices
—we begin to have persons coming in and buy-
ing, and giving us all something to do again. But
I cannot stop to talk to you more about it,
whenever there is a little revival of business,
every man must be industrious and at his post,
or his neighbor may catch his business. And
here comes your farmer, so I bid you good-
bye."

In came father Burrows, with his usual supply
of provisions for sale. Mr. Deans asked him
about the prospect of crops, and said he was
afraid they had been destroyed by the long
drought.

"We were greatly afraid of that," said Mr.
Burrows, every thing was drooping and looking
gloomy, but yesterday's rain has revived the
whole country."

"What do you mean by a revival of the coun-
try, friend Burrows?"

"I mean that the grain, and the grass, and the
trees, that seemed ready to die for want of rain,
are now so refreshed, that the fields look bright-
er than ever. But I have not time to talk this
morning. We must make hay while the sun
shines; and I am wanted at home to get ready
for the harvest."

"I will not keep you, then, Mr. Burrows.
There is Mrs. Deans, who will tell you what we
want to buy of you to-day: though she looks too
pale to attend to much business. What is the
matter, my wife?"

"Oh," said Mrs. Deans, "I have been sitting
in a close, warm room, until I have been quite
sick and faint, but the fresh air has revived me."

mean by your revival?"

"I should think she knows it; but if she does
not, I can tell her, that when a person is over-
come by faintness, and particularly if one sinks
into a swoon, *coming to* is like the returning of
the dead to life. Indeed, the doctors call the
state of a swooning person *suspended animation*.
A revival is the changing from that state to one
of consciousness and health. But here we are
keeping Mr. Burrows with our definitions; and I
might as well be in a swoon, as to be revived and
not attending to my duties. And you had bet-
ter be helping Martha with her history les-
sons."

"Sure enough, Martha, we have forgotten our
history. Come, my child, what is the subject to-
day?"

"It is the chapter on the revival of letters in
the fifteenth century."

"Well, what do you understand by the era
that is called the revival of letters?"

"It was the period at which, after several cen-
turies of ignorance, learning began again to be at-
tended to; books to be written; men of genius to be
patronized, and the arts to flourish."

"You talk like a book. Now can you tell me
what propriety there is in calling such a period
the *revival of learning*?"

"Because there had been so few that attended
to learning of any kind, that it may be said to
have nearly died or become unknown. And
when a number of persons in different parts of
the world began to be ashamed of their ignorance,
and to set to work to read, and study, and
write again, learning may be said to have re-
vived."

"Very correct, my child. And now, after
what you have yourself said of the revival of
letters, and what you heard from your uncle Je-
ffrey of the revival of business, from farmer Bur-
rows of the revival of vegetation, and from your
mother of the revival from a fainting fit, need
you ask again what is a revival of religion?
Just apply to this subject the explanations you
have heard, and you will have a correct knowl-
edge of what Christians mean when they desire
such a revival. There may be a revival of one
person, or in one Church, or in a larger number.
There may be a revival among Christians, or
among those who have not been Christians. In
the former case, it is like the field, or the sick
person we have spoken of; the revival is the
springing up of life after a season of decline.
Christians who have lost some of their zeal and
interest in religious duties, recover these feelings,
and live more piously and consistently than they
did. When a revival takes place among those
who have been careless about their souls, it is
like the revival of learning you have mentioned.
The ignorant study to know the truth; they are
brought out of their stupidity, and led to seek for
mercy. Religion, in all these cases, may be
said to revive. Others who are savingly af-
fected, are like new creatures—they have passed
from death to life—born again—revived. The
word revival is particularly applied when num-
bers of persons are thoughtful, and many are con-
verted.—Soon after the ascension of our Lord
Jesus to Heaven, three thousand persons were
converted at one time in Jerusalem. The apos-

tle Peter said at that time that it was done by the
influence of the Holy Spirit; and from that day
to this, God has often blessed the preaching and
reading of his truth in the same way. And now,
my dear child, remember that God has promised
to give this blessing to those who sincerely desire
it, and earnestly seek for it. Oh that I could see
a revival of religion in your heart, and in all our
family! Do not then, be satisfied with knowing
what is meant by the name, but beseech God to
make you understand it, by causing you to expe-
rience the power of his grace in your own heart."
—Youth's Friend.

From the Puritan.

REVIVALS OF THE PUBLIC HEART AND CONSCIENCE.

We take but a very inadequate view of the
existing revivals of religion, if we estimate the
results exclusively, by what is done in the con-
version of sinners. The same spirit of grace
which is renewing and sanctifying the hearts of
individuals, is abroad working transformations
upon the *PUBLIC HEART*, and giving vigor to the
public conscience. And before the breath of
that all pervading spirit, public wickedness is
fleeing away, and public delusion is retreating as
the fogs of the night before the morning sun.
The passion for theatrical amusements, and the
sins that cluster round the stage, has declined to
an extent alarming and ruinous to the holders of
investments in theatrical funds. The vitiated
taste in reading, is evidently undergoing a salu-
tary change. The influence of those fictitious
writings which cater to bad passion is becoming
more limited and running in lower channels.

Then we may add to this, that a few of the
last years have witnessed a great reform in re-
gard to some public vices. The check that has
been given to intemperance, seems like the work
of a century, accomplished in a lustrum. Then
the more intimate union of literature and religion,
shows the working of the hand of God. "Tis
a very few years, since some of the leading peri-
odicals of Great Britain, were enveloped with a
spirit of most active hostility to Christian piety,
and Christian missions. And now such works
as the Edinburgh Review, sustained by the lofti-
est intellects of the British empire, and but recent-
ly making war upon all vital religion, have chan-
ged their tone. They speak of the work of mis-
sions with respect and commendation. And the
missionaries to the heathen formerly considered
"as fanatics, unwashed illiterate mechanics," are
now treated by them, as men of enlarged and
philosophic minds.

And even opposition to religion, where it is
not overawed and silenced, by the wonder-work-
ing of the God of grace, assumes forms more ad-
vantageous to the cause of Christ. Infidelity
runs with diminished currents, and in lower chan-
nels. One generation ago the high-places of
science, and many of the most illustrious of our
world, were wielding their massive engines of de-
struction. But now infidelity, ashamed of itself,
lurks under false pretences, or keeps the lowest
company. These and many other kindred facts,
which might be mentioned, show that the heart
of a nation, or of a world, is as fully under the
sway of the sanctifying spirit as that of one sin-
ner. And that one touch of the finger of God,
can crumble the entrenchments, behind which a
world's depravity has resisted the action of the
most earnest and well directed means. What
encouragement is here for prayer, and for the
union of all Christian hearts, in the aspiration—O
that the salvation of Israel were come out of Zi-
on!

TIME.—In all actions that a man performs,
some part of his life passes. We die in doing
that for which only our gliding life was granted.
Nay, though we do nothing, time keeps his con-
stant pace, and flies as fast in idleness, as in em-
ployment; whether we play, or labor, or sleep,
or dance, or study, the sun passes on, and the sand
runs. An hour of vice is as long as an hour of
virtue. But the difference which follows upon
good actions, is infinite from that of ill ones.—
The good, though it diminish for a time here, yet
it lays up a pleasure for eternity, and will recom-
pense what it takes away, with a plentiful return
at last. When we trade with virtue, we do not
buy pleasure with the expense of time.

A THOUGHT WORTHY OF ATTENTION.—"Our
imagination so magnifies this present existence,
by the power of continual reflection upon it; and
so attenuates eternity, by not thinking of it at all,
that we reduce an eternity to nothingness, and ex-
pand a mere nothing to an eternity; and this hab-
it is so inveterately rooted in us, that all the
force of reason cannot induce us to lay it aside."

YOUNG CONVERTS.—When a young soldier has
enlisted into an army, how carefully and thor-
oughly he is *drilled*, and prepared for active du-
ty! So it should be with young converts to
Christ. They need counsel and instruction. Old-
er Christians should converse with them, show
them their duty, engage them in immediate ac-
tive service, see that proper books are put into
their hands, invite them to pray in the social cir-
cle and the prayer-meeting, work with them, and
by all proper means bring them forward to serve
Him whom they profess to love and follow.

SOMETHING TO BE REALIZED, BUT NOT PRAC-
TICED.—If you wish to make use of a man, ascer-
tain the measure of his susceptibility to flattery;
for all that you can raise him in self-estimation
will be at your disposal. Convince any man that
you can teach him to play on two fiddles equally
well at the same time, and he will promise that
one shall be played mainly for your advantage.

Not far from two centuries ago the Scottish
Legislature enacted that "a good and sufficient
school shall be erected and maintained in every
parish." To these five little words, "a good and
sufficient school," introduced into an act of Par-
liament not longer than a man's thumb, is Scot-
land indebted at this day for nearly every solid
glory she possesses.

GLEANINGS FROM THE CONVERSATION OF REV. JOHN NEWTON.

If two angels were sent down from heaven to execute the divine command, and one was appointed to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments.

I should have thought mowers very idle people; but they work while they whet their scythes. So devotedness to God, whether it mows, or whets the scythe, it still goes on with the work.

A Christian should never plead spirituality for being an idler, or a sloven. If he be but a shoe-black, he should be the best in the parish.

My principal method for defeating error and heresy, is by establishing the truth. One proposes to fill a bushel with tares—now if I can fill it first with wheat, I may defy his attempts.

A Christian in the world, is like a man transacting his affairs in the rain. He will not suddenly leave his business because it rains—but the moment that business is done, he is off—as is said in the Acts of the Apostles, "Being let go, they went to their own company."

Many have puzzled themselves about the origin of evil. I am content to observe that there is evil, and that there is a way of escape from it, and with this I begin and end.

Seldom will Satan come to a Christian, at first, with a gross temptation. A green log and a candle may safely be left together. But bring a few shavings, and then some small sticks, and then some larger, and soon you may bring the green log to ashes.

I would not give a straw for that assurance, which sin will not damp. If David had come from his adultery, talking of his assurance at that time, I should have despised his speech.

For an old Christian to say to a young one, "Stand in my evidence," is like a man who has, with much difficulty, climbed by a ladder to the top of the house, crying to one at the bottom— "This is the place for a prospect—come up at a step."

A wise man looks upon men as he does on horses—all their caparisons of title, wealth and place, he considers but as harness.

Some Christians, at first glance, seem of a superior order, when they are not. They want one quality. At a florist's exhibition, the other day, a certain flower was determined to bear the bell, but it was found to be an artificial flower. There is a certain quality, called growth, which it had not.

THE USE OF THE FURNACE.
The graces of the Spirit, as they come from the hand of God who infuses them, are nothing but pureness; but being put into a heart where sin dwells, (which till the body be dissolved and taken to pieces, cannot be fully purged out,) there they are mixed with corruption and dross; and particularly faith is mixed with unbelief, and love of earthly things, and dependence upon the creature, if not more than God, yet together with him; and for this is the furnace needful, that the soul may be purified from this dross, and made more sublime and spiritual in believing. It is a hard task, and many times comes but slowly forward, to teach the heart, by disputation and reasoning, to rise from the world as it is, and cleave to the best things in it, though we be compassed about with them, though riches do increase, yet not to set our hearts on them, Psal. lxxii. 10, not to trust in such uncertain things as they are, as the Apostle speaks, 1 Tim. vi. 17. Therefore God is pleased to choose the more effectual way to teach his own the right and pure exercise of faith, either by withholding or withdrawing those things from them. He makes them relish the sweetness of spiritual comfort, by depriving them of those outward comforts whereon they were in most danger to have doated to excess, and so to have forgotten themselves and him. When they are reduced to necessity and experimentally trained up easily to let go their hold of any thing earthly, and to stay themselves only upon their rock, this is the very refining of their faith, by those losses and afflictions wherewith they are exercised. They who learn bodily exercises, as fencing, &c., are not taught by sitting still, and hearing rules, or seeing others practice, but they learn by exercising themselves. The way to profit in the art of believing, or of coming to this spiritual activity of faith, is, to be often put to that work in the most difficult way, to make up all wants and losses, in God, and to sweeten the bitterest griefs with his loving kindness.—Leighton.

CHRISTIAN SENTENCES.
Collected by Ralph Venning, 1653.

God will accept the will for the deed, when we are as willing to do as to will the deed.

It is more honor to be rich in goodness, than to be rich in goods.

Many men are ashamed of that wherein or whereof they should glory, and glory in that whereof they should be ashamed.

Great sins forgiven by God, must not be forgotten by us.

Men cannot practise, unless they know; but as good they know not, unless they practise.

God doth not only take off sin from his people, which is justification; but doth also take his people off from sin, which is sanctification.

Christ is the righteousness of sinners unto God, and the righteousness of God unto sinners.

When we see others better than ourselves, we should not grieve, but rejoice; that they are better than ourselves; yet we should not rejoice, but grieve, that we ourselves are no better.

Evil things work together for good to them that love God; but good things work together for evil to them that hate God.

Though God loves converted ones never the worse for being such great sinners before; yet they should loathe themselves so much the more for being such sinners before they were converted.

Some men, instead of making godliness their greatest pleasure and gain, make gain and pleasure their greatest godliness.

It is a high strain of spirituality in the sufferings we bear, or in our bearing sufferings, when we can say, Though I love not that which I suffer, yet I love to suffer; and though I love not the burden I bear, yet I love to bear the burden.

Riches and the increase of riches are neither

evils nor dangers, unless, when they are given to us, we give ourselves to them.

It is not the having the world, nor having a hand in the world, but having a heart in the world, which God disallows.

The hearts of saints are larger than their words; but the words of hypocrites are larger than their hearts.

When we are weak, we see what we are in ourselves; when we are strong, we see what we are in God.

Faith gets most, humility keeps most, and love does most.

Few rich men are godly, but all godly men are rich.

That man hath nothing who wants Christ; and that man who hath Christ wants nothing.

Whoever brings mercy, both the mercy and the bringer are of God's sending.

Reason and Faith may walk together, provided Reason gives Faith the upper hand.

From the Chronicle of the Church.
Mr. Editor:—Observing with what eagerness multitudes, calling themselves Christians, seize upon a mammoth sheet entitled the

Chronicle of the Church, I have been induced to send you the following communication, heartily praying Almighty God to fix its truth upon the minds of such as it may concern.

That there is a line somewhere between the world and Christianity, we presume that none will deny, since they are professedly opposed.

And we believe that there are few who will dissent from the opinion, that this line is a moral Rubicon; not to be passed with impunity. What this line is, our Maker has not concealed but the rather revealed, inasmuch as virtue lies upon the one side, and vice upon the other.

From the circumstance that virtue sometimes becomes vice by reason of contingencies, the demarcation is not always definable in its exact proportion, yet in general the difference is obvious.

When there is any doubt, a good Christian will carefully retreat within the known province of virtue; and to hazard a near approach unto the very limits of allowed indulgence, is a mark of a careless and indiscreet mind, and of a heart that coldly appreciates the worth of piety and the foulness of sin.

But to carelessly wander into the very heart of the kingdom of this world, and complacently indulge in its pastimes and partake of its spirit, is to set at naught the authority of God and disrespect his laws.

In the case before us, we have a large sheet filled with the very essence of worldliness; in exact keeping with the theatre—the idle dissipation of those who would kill time and conscience; but having hardly a sentiment that ought to delight a soul in love with Christ.

It is well-fitted to be a most useful auxiliary to Satan, and will doubtless do much towards increasing the misery of such as imbibe its false spirit.

With claims to literary merit, it covers its rottenness with the tinsel of fiction and rhyme. It paints life as if consumed in ambition or pleasure, and well spent when used to acquire celebrity and indulge sensuality—yet read by them, and handed to their children!

Yes, by some, too, who cannot afford to take a dry and uninteresting! Oh! that men will thus blind their own eyes to their spiritual state!

If they really love the world better than religion, either let them by prayer and self-denial attempt a reform, or else undeceive their children, and not bring them up to such views of piety.

This is the way that religion is actually trodden in the dust, by those who profess it. May God lead them to a speedy repentance.

ANOTHER WITNESS.
Mrs. C. P. Noyes, of the Orissa Mission, in a letter to the Rev. Mr. Stow, of this city, dated

Balalore, Nov. 20, 1839, says:— "Since I last wrote you, our hearts have been made to rejoice in the conversion of a native, of intelligence, learning and influence.

My dear husband baptized him about three months since, and he already preaches the gospel with power, and feeling to his countrymen. He has removed his wife and four children to a house in our compound, and is employed in the mission; his children are under my care, and his wife now appears interesting. She has given up her idols, and is, we trust, inquiring about the Saviour.

When Mr. Noyes asked him what first affected his heart, and made him willing to come to the Saviour, "Oh," said he, with tears, "when I heard that Jesus died on the cross to save sinners from hell! What a merciful Saviour to save such a great sinner as I am!" Christ crucified is still the power of God unto salvation."—Chr. Watchman.

THE BOSTON RECORDER SAYS. "This is the centenary of the great revival with which New England was visited in the days of Whitefield—may it prove a year of the Right Hand of Most High, as much superior to that time, as our country is superior in population, resources and intelligence, to the glory of his most holy name."

This year thus far has been graciously distinguished—God has wonderfully favored his people, and shall they not all unite in praying for a general and extensive revival of pure religion?—N. H. Bap. Reg.

ROMAN CATHOLICISM IN BALTIMORE.—Dr. Breckenridge, in the first of a course of lectures before his Church, upon Catholic influence in Baltimore, says:

"Though the proportion of Papist pupils in our public schools, does not average more than five per cent., yet Protestants did not venture to introduce the Bible in them as a school-book for until quite lately that they dared to make use of gain a public election is, to select the candidates from among the Romanists; either of the great political parties may succeed in Baltimore by Free School, an institution reared by a generous Protestant industry, has fallen into the hands of Papists: lately two members of the Board of Directors, one an Episcopalian and the other a Methodist, most exemplary, efficient and excellent men, were ousted by Popish influence, and now, this once Protestant charity, is controlled by

the minions of the Beast and False Prophet.

Even our public benevolent institutions, are claimed as the property of the Romish hierarchy.

Here Dr. B. read from the 'Metropolitan Catholic Almanac,' published in Baltimore under the inspection and direction of Papist authority, an extract from a list of 'Charitable Institutions,' belonging to the Archdiocese of Baltimore which is governed by the most Reverend, &c., S. Eccleston, the archbishop, &c. The extract is as follows:

CHARITABLE INSTITUTIONS.
"MARYLAND HOSPITAL for insane, in Baltimore, which is attended by 14 sisters of charity. The present number of patients is 90."

"BALTIMORE INFIRMARY, connected with the Medical College, which is served by 8 sisters. The average number of patients is 50."

Here then we perceive that our very institutions; our Maryland Hospital and Baltimore Infirmary; institutions reared, sustained and cherished by Protestants, and with Protestant money, are openly, boldly and positively claimed as the property of his holiness, the Archbishop! And the worst of it is, that there is so much truth in the usurpation; that the Hospital and Infirmary are absolutely under Popish control; that those 22 sisters of charity are the presiding spirits."

ANABAPTISM.—Elder Tucker, pastor of the Baptist church in Cleveland, Ohio, writes to the editor of the Cross and Journal, that "one division of the Methodist Church in that place, have baptized nearly all its old members, as well as its young converts, and from present appearances, many more will follow this example. The day, I fully believe, is not far distant, when this deluge of baptism—this significant, but long neglected ordinance shall assume its proper and its primitive importance in the Christian Church."

Now, according to Methodist principles, the baptism of these "old members" is anabaptism to all intents and purposes; unless the minister who officiated did not believe that sprinkling was baptism at all. Only by supposing the latter to be the case, can he be acquitted of unwarrantable trifling with this sacred ordinance of the Gospel.

We have known and could mention similar occurrences in Kentucky, without the redeeming exception we have mentioned.—Banner & Pioneer.

AN IMPORTANT QUESTION.—Does the Church of Christ possess that spirit which may be expected to pervade her bosom, previously to the conversion of the nations?—This question was discussed at length at a late Missionary Conference held in Calcutta, and after a full view of it, decided in the negative.—Christian Observer.

THE CHRISTIAN SECRETARY.

HARTFORD, APRIL 24, 1840.

UNION BY COMPROMISE.

Among the many objects aimed at in this era of universal philanthropy, that of "Christian union" is becoming somewhat prominent. Many good men, in their zeal for promoting harmony of feeling and sentiment, are casting about for some

mode of uniting denominational differences among Christians; and of course, as they cannot expect in the present state of things (or by any amended condition which they can introduce) to abolish all difference of opinion, their plans of union must be based upon compromise. We notice an instance in point, in the last number of the N. Y. Baptist Register.

It is a communication from Br. Jones, of Peterboro', N. Y., stating that he had received from Gerrit Smith, Esq., an address on Christian union, accompanied with a note, inquiring whether it is not sin for Christians to live in separate communions and churches, and whether the Baptists, Methodists and Presbyterians of that vicinity ought not to constitute one church? Br. Jones replied with perhaps a little extra plainness; and Mr. Smith, in his rejoinder, says that however Christians may differ in sentiment, he sees no good reason why they should not constitute one church.

Now we admit that Christian union is a very pleasant thing, and a very desirable thing, and we wish it could be said, without a single exception, "Behold how these Christians love one another;" but then, union by compromise of principle is not Christian union—it is not union upon gospel grounds. We, as Baptists, for instance, profess in all our sentiments and practices to be governed strictly by gospel principles. Other denominations differ from us and from each other, and charity demands that we award to them the same degree of sincerity which we claim for ourselves. They too profess to act in accordance with what they believe to be gospel principles. Of course, in order to unite these various denominations by compromise, one or all of them must give up something of what they believe to be gospel principle—and surely an abandonment of gospel principle cannot be gospel union—it cannot be Christian union. And could the proposed union be consummated upon such grounds, we verily believe it would be the source of a great deal more dissension and discord than all the denominational differences that now exist.

So far as we can promote union by bringing each other to see alike, with the Bible for our guide and standard, it is all very proper; but as long as we do not see alike and think alike, of course we shall differ, and that, too, in spite of all the unionists on earth. Yet this is no reason why we should not love one another.

In relation to the efforts said to be in progress in England, for bringing about a more intimate union between the Baptists and Congregationalists, the editor of "the Puritan" very justly remarks that "Though the design of such efforts is undoubtedly good, it is fairly questionable whether Christian love will not be better promoted by each Christian denomination cultivating it towards

the other, than by efforts to abolish denominational distinctions. When Zion's watchmen come to see eye to eye, such distinctions will be either removed or made harmless. But in the present imperfect state of the church, we should fear more of evil than good, more of separation than union, to be the result of efforts to hasten the millennium by attempts to reconcile denominational differences, by compromise. Let Christians of different denominations love each other as much as they can, and co-operate in every good work that requires no compromise of principle, and then maintain firmly and consistently their own views, and they will work most effectually towards the removal of the evils of sectarianism."

This, as it seems to us, is the true ground, and the only ground indeed on which any thing valuable or desirable can be accomplished in the way of union.

LIGHT READING.—The article in a preceding column, from the "Chronicle of the Church," in relation to papers patronized by professing Christians, deserves serious attention. It is much to be lamented that so morbid an appetite should exist in the community at all, as to swallow so eagerly the mass of fiction and nonsensical trash which fills a large portion of what are called the popular papers of the day, to the utter exclusion of more solid and valuable reading. But it is a still more lamentable truth, that great numbers of the professed disciples of Christ, are ready and willing to pay for such useless (and some of them worse than useless) publications, and yet do nothing towards sustaining religious papers, and manifest little or no inclination for religious intelligence. We speak not now of the patronage of political papers, but of those called neutral and miscellaneous—(it is a libel to call some of them literary.) There are Christians who, we think, do wrong in bestowing so large a proportion of their patronage upon political papers, while their religious periodicals are languishing and struggling for existence; but the class of publications to which we have alluded above, are unworthy the patronage of Christians, even were there not a religious paper in the land.

A WORD OF ADVICE.
When your minister calls to make you a friendly visit, receive him without ceremony. His time is precious, and he cannot well afford to wait for you to change your dress, perform your toilet, and put things to rights. He calls to see you, not your clothes. And do not weary him with your apologies. He would much prefer to hear you speak of your moral concerns. And if you invite him to sit at your table, give him precisely such food as your family would have if he had not visited you. And improve your time while he is with you, in conversation ledge and your happiness. Preachers are men, and they know that people have their affairs to see to; and if your minister is a man of common sense, and finds that you put yourself out on his account, he will call no more, lest by so doing he should put you to some inconvenience. Be kind enough to see him just as you are, when he calls—he will like you the better for it.

We know not the author of the above—we clip it from among the miscellaneous articles in a southern paper. But no matter—it is good advice, and we doubt not every true minister of the gospel will give it his hearty approval. But it does not go far enough; the principle deserves a more general application. It is not in relation to the visits of ministers alone, that a word of advice is needed, although it may be that the advice will be thrown away. We may be allowed to say, however, that we do despise the modern fashionable forms of social intercourse. No—we mistake—it is not social intercourse—there is nothing social or Christian-like about it. There is, in our large towns and cities especially, too much of cold, artificial, formal, *soi-disant* refinement in the interchange of what should be friendly and Christian visits, particularly among the female members of our churches. They will keep each other waiting at the door, or in the parlor, fifteen, twenty, or thirty minutes, in order to get their hair properly "done up," or to put on their best and most becoming dress, before they consider themselves "fit to be seen," and when they make their appearance, their civility is apt to be very much of the ice-berg order. We do not like to see such things. This style of "receiving company" is ridiculous enough when confined to the fashionable circles of the world, but among members of the church it is worse than ridiculous. We hope it may be dispensed with. Christian courtesy should have no connection with ringlets and flounces; it should be the intercourse of warm hearts and kindly feelings. Members of the same family can associate together without changing their dress and curling their hair, and why not members of the same church? Leave such constrained formality to the world, if it suits them; but in the church, if we are brethren and sisters in name, let us be so in heart and in conduct.

WE are informed that an interesting revival is in progress in two or three districts within the bounds of the Baptist church in East Lyme, Conn. Twenty or thirty have recently indulged hope in the Saviour, and others are deeply impressed with a sense of their need of pardoning mercy. Meetings are held every evening.

NEW CHURCH.—A Baptist church was constituted at Groton, N. H., on the 3d inst. It consists of 28 members.

CHRISTIAN FAITH.—The "Letter from a

Clergyman to his sister," on our first page, is an excellent thing, handed to us for publication by a friend in this city. What mistakes multitudes labor under, in trusting to their feelings for the foundation of their hope, instead of looking directly to Christ for their evidences. How many are in the condition so aptly described by the writer of that letter, as his own experience—

When they feel a good evidence, they have not confidence in Christ, but trust to what they call their evidence; and when that evidence fails, they cannot trust in Christ, because they have no evidence of goodness to recommend them; and thus they are forever tossed on a sea of doubt and difficulty. Yet how simple the remedy—Have faith in Christ.

THE RENUNCIATION.—In reply to our inquiry relative to the present views of the Rev. M. H. Smith, who was said to have "renounced Universalism," the editor of the Puritan says:

"We regret that we are not able to give our Brother of the Secretary, the answer which the shape of his inquiry indicates that he expects. We know not that Mr. S. has informed the public what sect, if any, is to receive the advantage of his renunciation. Nor do we know that he professes to have undergone any material change of views. It seems to be rather a change of company than of views."

By another article in the same paper, we perceive that Mr. Smith has "refused to adopt the name of any other sect," and that a small number of families have seceded from the Universalist society in Salem, and have invited Mr. S. to preach to them in the Lyceum Hall. Perhaps, then, like his western namesake, Joe Smith, he is to become the founder of a new sect. From what we had formerly known of Mr. Smith, we were in hopes, when we read the notice of his renunciation, that he had finally embraced the truth as it is in Jesus. But it seems his new conversion has respect merely to persons—not sentiments.

REVIVALS.—The N. Y. Baptist Register has accounts of revivals in the following places in that State: Stockbridge, Putney, Jordan, East Pembroke, Lyons, and South Livonia. The whole number of baptisms mentioned in these various accounts is 235. At Albany, twenty-two were baptized by Br. Welch on the first Sabbath in this month.

At Hallowell, Me., as we see by a notice in the Watchman, an interesting work is in progress.

The Portland Advocate and Baptist contains interesting accounts of revivals in St. Albans and Leeds, Me. From the latter place the work is extending into the adjoining towns, Wayne, Mouth and Turner. Also in Portland, eighteen were baptized last Sabbath by Br. Champin, pastor of the 1st Baptist church, besides quite a number by the pastor of the Casco street (Christian) church.

Br. CUSHMAN,—Last Lord's day was an interesting time at Meriden. After I had preached in the morning, we repaired to the water, and there I had the pleasure of leading to Br. Miller, the pastor of the church, 29 willing converts, whom he buried with Christ in baptism—11 males and 15 females. These, with the eighteen that he baptized two weeks since, make 47—25 of them males, all in the prime of life, and looking fair to be useful to Zion. Next Lord's day, a number more are to be baptized. I should say more about the good work, were it not that Brother Miller intends to write you upon the subject.

April 21, 1840. Wm. BENTLEY.

Our brother of the N. Y. Baptist Register appears to have received a wrong impression as to the origin of the late vexatious prosecution of brethren Atkins and Allen. It did not proceed from "the remnant of any ancient grudge," but rather from the malice of a few individuals, and those by no means connected, either by sympathy or otherwise, with "the Puritans of New England." In justice to our Congregational brethren, it should be stated that their feelings and sympathies, so far as we are aware, were on the side of the defendants in the case.

ELD. JOHN DALE in a letter to the editor of the Banner and Pioneer, dated Shelby Co., Ky., March 16, writes as follows:

"Yesterday, Lord's day, I baptized four, and I have the pleasure of saying to you, that among the number was the distinguished and much esteemed Thomas M. Rice, the Methodist preacher. Many others will yet be baptized."

Permit me, through the Banner and Pioneer, to recommend brother Rice to the Baptist denomination, as one among the best informed and most able divines in our country. He has done more for the Methodist cause than any other man of this region. He is an orthodox gospel preacher, and by the blessing of God, will do much for our cause."

REV. CALK B. SHUTE.—The Christian Watchman contains an obituary notice of this excellent brother, who died in Boston on the 4th inst. He was formerly pastor of the Baptist church in Dunstable, N. H., where his labors were much blessed, but his declining health compelled him to relinquish his charge, and for the last nine years he has resided at Boston, preaching occasionally for destitute churches, and rendering such other service as his health would permit. About three months since, he was seized with the small pox, which being succeeded by a rapid consumption, soon terminated his life. His end was that of the righteous—peace.

Dr. Lyman Beecher was lately thrown from his carriage while riding near Cincinnati, Ohio, and sustained several ribs broken.

POETRY.

From the Portsmouth Journal.
JOY AMONG ANGELS.
*There is joy in the presence of the Angels of God,
 over one sinner that repenteth.*—Luke xv. 10.
 Hark! the golden harps of Heaven,
 Join in full melodious sound!
 Hark! the angels all are singing,
 Through the heavenly regions round!

Why is there such joy in Heaven?
 Why do angels smiling stand,
 Listening now with silent rapture,
 Each a harp within his hand?

Why? a sinner is repenting!
 See the tears before his eye!
 Angels watch to catch the whisper,
 As his prayer ascends on high.

Why so brightly shines the tear-drop
 Now upon the sinner's cheek?
 To that tear, the diamond's lustre
 Would seem dim, and pale, and weak.

Why? it is the bright reflection,
 From the wings of angels near,
 (Come to bring that sinner's pardon.)
 Which illumines that pearly tear.

Oh, what joy there is in Heaven!
 Angels wing their way to earth,
 And with smiling, joyful faces,
 Hail that pardoned sinner's birth!

Then again in holy rapture,
 Back to Heaven they wing their way,
 Leaving the redeemed rejoicing
 In the light of Gospel day!

Now again the harps of Heaven,
 Sound a louder, loftier strain!
 All the Angel choirs are singing:
 Saints on earth, rejoice again!

February 24, 1840.

P.

MISCELLANEOUS.

THE TREMBLING EYE-LID.
BY MRS. SIGOURNEY.

It was the day before Christmas, in the year 1778, that during our war of the Revolution, an armed vessel sailed out of the port of Boston. She was strongly built, and carried 20 guns, with a well appointed crew of more than a hundred, and provisions for a cruise of six months. As she spread her broad white sails, and steered from the harbor with a fair fresh breeze, she made a noble appearance. Many throbbing hearts breathed a blessing on her voyage, for she bore a company of as bold and skilful seamen as ever dared the perils of the deep. But soon the north wind blew, and brought a heavy sea into the bay. The night proved dark, and they came to anchor with difficulty near the harbor of Plymouth. The strong gale that buffeted them became a storm, and the storm a hurricane.

Snow fell, and the cold was terribly severe. The vessel was driven from her moorings, and struck on a reef of rocks. She began to fill with water, and they were obliged to cut away her masts. The sea arose above the main deck sweeping over it at every surge. They made every exertion that courage could prompt or hardihood endure. But so fearful were the wind and cold, that the stoutest man was not able to strike more than two blows in cutting away the mast without being relieved by another. The wretched people thronged together upon the quarter deck, which was crowded almost to suffocation. They were exhausted with toil and suffering, but could obtain neither provisions nor fresh water. They all were covered by the deep sea, when the vessel became a wreck. But unfortunately, the crew got access to ardent spirits, and many of them drank to intoxication. Insubordination, mutiny and madness ensued. The officers remained clear minded, but lost all authority over the crew, who raved around them. A more frightful scene can scarcely be imagined. The dark sky, the raging storm, the waves breaking wildly over the rocks, and threatening every moment to swallow up the broken vessel, and the half frozen beings who maintained their icy hold on life, lost to reason and to duty, or fighting fiercely with each other. Some lay in disgusting stupidity, others, with fiery faces, blasphemed God. Some in temporary delirium, fancied themselves in palaces surrounded by luxury, and brutally abused the servants, who they supposed refused to do their biddings. Others there were, who amid the beating of that pitiless tempest, believed themselves in the home that they never more must see, and with hollow reproachful voices, besought bread, and wondered why water was withheld from them by the hands that were most dear. A few whose worst passions were quickened by alcohol to a fiend-like fury, assaulted or wounded those who came in their way, making shrieks of defiance, and their curses heard above the roar of the storm. Intemperance never displayed itself in more distressing attitudes. At length Death began to do his work. The miserable creatures fell dead every hour upon the deck, being frozen stiff and hard. Each corpse, as it became breathless, was laid upon the heap of dead, that more space might be left for the survivors. Those who drank most freely were the first to perish. On the third day of these horrors, the inhabitants of Plymouth, after making many ineffectual attempts, reached the wreck, not without danger. What a melancholy spectacle! Lifeless bodies stiffened in every form that suffering could devise. Many lay in a vast pile. Others sat with their hands reclining on their knees; others grasping the ice-covered ropes; some in a posture of defence like the dying gladiator; others with hands held up to heaven, as if deprecating their fate. Orders were given to search earnestly for every mark or sign of life. One boy was distinguished amid the mass of dead, only by the trembling of one of his eye-lids. The poor survivors were kindly received into the houses of the people of Plymouth, and every effort used for their restoration. The Captain and Lieutenant and a few others, who had abstained from the use of ardent spirits, survived. The remainder were buried, some in separate graves, and others in a large pit, whose hollow is still to be seen on the southwest side of the burial ground in Plymouth. The funeral ob-

sequies were most solemn. When the clergyman who was to perform the last service, first entered and saw more than seventy dead bodies, some fixing upon him their stony eyes, and others with faces stiffened into the horrible expression of their last mortal agony, he was so affected as to faint.

Some were brought on shore alive and received every attention, but survived only a short time. Others were restored after long sickness, but with their limbs so injured by the frost, as to become cripples for life.

In a village, at some distance from Plymouth, a widowed mother, with her daughter, were constantly attending a couch on which lay a sufferer. It was the boy whose trembling eye-lid attracted the notice of pity, as he lay among the dead.

"Mother," he said, in a feeble tone, "God bless you for having taught me to avoid ardent spirits. It was this that saved me. After those around me grew intoxicated, I had enough to do to protect myself from them. Some attacked and dared me to fight. Others pressed the poisonous draught to my lips and bade me drink. But I knew if I drank with them, I must lose my reason as they did, and perhaps, blaspheme my Maker."

"One by one, they died, those poor infuriated wretches. Their shrieks and groans still seem to ring in my ears. It was in vain that the Captain and other officers, and a few good men, warned them what would ensue, if they thus continued to drink—and tried every method in their power to restore them to order. They still fed upon the intoxicating liquor. They grew delirious—they died in heaps."

"Dear mother, our sufferings from hunger and cold you cannot imagine. After my feet were frozen, but before I lost the use of my hands, I discovered a box among fragments of the wreck, far under the water. I toiled with a rope to drag it up. But my strength was not sufficient. A comrade, who was still able to move a little, assisted me. At length it came within our reach. We hoped that it might contain bread, and took courage. Uniting our strength, we burst it open. It contained only a few bottles of olive oil, yet we gave God thanks. For we found that by occasionally moistening our lips with it, and swallowing a little, it allayed the gnawing, burning pain in the stomach. Then my comrade died, and I laid beside him, as one dead, surrounded by corpses. Presently the violence of the tempest that had long raged, subsided—and I heard quick footsteps and strange voices amid the wreck where we lay. They were the blessed people of Plymouth, who had dared every danger to save us. They lifted in their arms and wrapped in blankets all who could speak. Then they earnestly sought all who could move. But every drunkard was among the dead. And I was so exhausted with toil and suffering and cold, that I could not stretch a hand to my deliverers. They passed me again and again. They carried the living to the boat. I feared that I was left behind. Then I prayed earnestly in my heart, 'O Lord, for the sake of my widowed mother, for the sake of my dear sister, save me!'"

Then I felt a warm breath on my face. I strained every nerve. My whole soul strove and shuddered within me. Still my body was immovable as marble. Then a loud voice said, "Come back and help me out with this poor lad. One of his eye-lids trembles—he lives." Oh the music of that sweet voice to me! The trembling eye-lid, the prayer to God and your lessons of temperance, my mother, saved me."

Then the loving sister embraced him with tears, and the mother said, "praise be to Him who hath spared my son to be the comfort of my age."

PRAYER ON HORSEBACK.

In another church with which the writer was acquainted, destitute at the time of a pastor, but not without some members who walked with God, the following fact occurred:

A young lady, in making a visit to one of her acquaintances, took an unfrequented path through a deeply shaded grove; and as the day was very warm, after pursuing her walk some distance upon a somewhat steep acclivity, she stopped to rest her on a beautiful mossy bank. While seated there, the tones of a human voice very unexpectedly broke upon her ear. On turning her eye the way from whence it came, she saw Deacon M— on horseback, making his way up the same hill. The thought occurred to her that she would retire from the sight of the road, let him pass, and remain undiscovered. This she did. As Deacon M— approached leisurely on his horse, she was wondering what could be his object in being so busily employed in talking to himself, as she could distinctly discover that no fellow mortal accompanied him. As he drew nearer, and she could hear his voice more plainly, she ascertained that he was engaged in prayer. The only sentence that left a distinct impression on her mind was, "O Lord, have mercy on the dear youth in this place." He passed on praying, till the sounds which came from his lips, died away on her ear. But an impression was made upon her heart, as it may be hoped, which will never die away, but prepare her to mingle in the symphonies of the redeemed in ascribing salvation to God and the Lamb. A new discovery respecting Christians was at this instant made to her. "In this manner," she reflected with herself, "in which they live, and pass on their way about town? Do they thus pray for the youth? How unlike a Christian have I lived! I have never prayed in this manner. I have seldom thought of the souls of others, and cared but little for my own. While others pray for me, I live without prayer for myself."

Her sins, particularly her neglect of prayer to Him, who is every where, now became a distressing burden to her. Soon, we have had reason to hope, there was joy among the angels of God, over her, as a penitent, and over many others in the town. She was first awakened in a revival. —*Pastor's Journal.*

THE YOUNG IDEA.—Lord Brougham, in one of his works, delivers it as his deliberate opinion, that "we learn more in the first six years of our life, than afterwards, though we may live a hundred."

Be wisely worldly; but not worldly wise.

ORIGIN OF THE NAME ALCOHOL.—The Zion's Advocate says, "In a temperance address recently delivered in this city by Rev. Mr. Lovejoy, the speaker stated that the art of manufacturing alcohol was invented in Arabia some time in the eighth or ninth century, and that it borrowed its name from that of a fine impalpable powder, with which the females of that country were accustomed to paint their faces. It will be seen that the analogy was by no means a far fetched one. Both the articles made those who used them appear what they were not. Hence the coincidence in the name."

A CHINESE MAP OF THE WORLD.—It is two feet wide by three and a half high, and is almost covered with China! In the left hand corner, at the top, is a sea, three inches square, in which are delineated as small islands, Europe, England, France, Holland, Portugal and Africa. Holland is as large as all the rest, and Africa is not so big as the end of one's little finger! The northern frontier is Russia, very large. The left corner at the bottom, is occupied by the "western ocean," as it is called, containing the Malay peninsula, pretty well defined. Along the bottom are Camboja, Cochinchina, &c., represented as moderate sized islands, and on the right is Formosa, larger than all the rest put together. Various other countries are shown as small islands. I should have given an engraving of this curious map, but that a true reduction to the size of a page would have left out most of these countries altogether. The surrounding ocean is represented as huge waves, with smooth passages, or highways branching off to the different countries, or islands, as they represent them to be. They suppose that ships that keep along these highways go safely, but if they, through ignorance, or stress of weather diverge, they soon get among these awful billows, and are lost!—*Malcom's Travels.*

The Baptist Library.
PROSPECTUS.

The "BAPTIST LIBRARY" is designed to be "A Republication of Standard Baptist works." The plan of republishing entire works, in the large and closely-printed pages of the Periodical, will enable us to furnish our patrons with a COMPLETE LIBRARY OF BAPTIST WORKS, at the immense reduction of eighty per cent. from the ordinary prices of the Booksellers. In other words—every person who takes this work for five years, will receive, independently of a large amount of miscellaneous matter, about FIFTY valuable works, for only \$1.50, to be paid in yearly installments of \$1.50 each. Again let them begin to lay aside only \$1.50, per week in readiness for another year, let them do so for 5 years, and we will furnish them with a mass of information, and argument which would cost from thirty to forty dollars at the Bookstores. None, however, will be held responsible for more than one year at a time.

The Baptist Library is designed to embrace five complete departments, which will include the following works, viz:

HISTORICAL.—Ivimey's History of the English Baptists; Benedict's History of the Baptists in America; Backus' History of the Baptists in New-England; History of the Welsh Baptists, from the year 73 to the year 1770, by J. Davis; Semple's History of the Baptists in Virginia; Mann's Lectures on Non-conformity; Jones' History of the Christian Church; Robinson's History of Baptism.

ARGUMENTATIVE.—Booth's Psephism examined; Gale's reply to Wall; Inne's Conversations on Baptism; Ryland's Candid statement; Westlake's General View; Gibb's Defence of the Baptists; Carson's reply to Ewing; Cox's Review of Dwight; Fuller on Communion; Judson's Sermons; Fennelly's Scripture guide to Baptism; Booth's Vindication of the Baptists from the charge of Bigotry; Gill's Tracts; Taylor's Tracts; Wilson's Scripture Manual: The Baptist, or the Little Inquirer, by Wilson Jewell.

BIOGRAPHICAL.—This division will embrace the COMPLETE MEMOIRS of Fuller, Hall, Pearce, Bunyan, Roland, Stoughton, Boardman, Carey, Mrs. Judson, Mrs. Malcom, &c. &c., besides SEVERAL HUNDRED SKETCHES, which will be selected from various sources.

MISCELLANEOUS.—Under this head will be embraced a collection of all the valuable fugitive pieces to be found; together with such NEW WORKS as may appear in future.

Last, though not least, the PRACTICAL and DOCTRINAL department will comprise such works as, The Pilgrim's Progress, The Holy War, The Travels of True Godliness, The Gospel its Own Witness, Booth's Reign of Grace, Booth's Glad Tidings to Perishing Sinners, &c., &c.

Catalogue of Works pledged to be published in the first yearly volume of the Baptist Library.
 Westlake's General View of Baptism. Our reader will be able to form an estimate of this work from the portion of it already published.

History of the Baptists in New England, Ab'd. By Isaac Backus. Mr. Benedict, the historian, remarks concerning this history—"His (Mr. Backus') historical works contain a vast fund of materials of the utmost importance towards a history of our denomination."

Conversations on strict and mixed Communion, by J. G. Fuller. No Baptist can read this work without admiring it. It is a masterly performance.

Psephism examined. By Abraham Booth. "As a controversial work it is without parallel. It should be reprinted."

An Examination of President Dwight's discourses on Baptism. By F. L. Cox, L.L.D., of London. A pertinent exposure of modern sophistry.

A Scripture Guide to Baptism. By R. Pengilly. Contains every passage of Scripture upon the subject of Baptism, with brief, but judicious comments, and much other valuable matter. It has passed through nine editions in England, and several in this country.

A Vindication of the Baptists from the charge of Bigotry. By Abraham Booth. "A most valuable treatise. Ought to be studied much, especially by young disciples."

The Watery War. By John of Enon. This is a Poem, and was designed as an exposure of the absurdity of the Psephism mode of reasoning.

Wilson's Scripture Manual. "Describes the process of conviction in the mind of an inquirer. Scriptural and conclusive. Perhaps the most useful of its kind and size."

Biographical Sketches, of the following characters, and others.—John Asplund, Isaac Backus, Elijah Baker, Robert Carter, Esq., James Chiles, Joseph Cook, Lemuel Corel, Elijah Cragg, Morgan Edwards, Benjamin Foster, Daniel Frisbie, John Gano, Oliver Hart, Samuel Harris, Dutton Lane, Lewis Lunsford, James Manning, Richard Major, Daniel Marshall, Eliakim Marshall, Silas Mercer, Joshua Morse, Joseph Reese, Shubael Stearns, Samuel Stillman, Gardner Thurston, Jeremiah Walker, Saunders Walker, John Walker, Wm. Webber, Peter Werden, John Williams.

In addition to the above, we design, in case our subscription list shall warrant it, to embellish our columns with appropriate and well executed engravings.

We may also state that we shall maintain a correspondence with those brethren who are qualified by their extensive information, to aid us in the important undertaking. For the judicious counsel some valuable brethren have already favored us with, we feel grateful, and we doubt not we shall find many others who will be disposed to give us such results of their experience and reading as will tend to perfect our plan.

Permit us now dear brother or sister, father or

mother, in Israel, who shall read this prospectus, to ask, will you patronize this undertaking? We make our appeal to individuals. Confident we are that the public sentiment of our beloved denomination will bid us God speed. But we ask every parent, every young disciple, every Baptist minister, every Baptist, every person friendly to Baptist sentiments, will you contribute your mite, to sustain this enterprise, at the same time that you will hereby confer incalculable benefits upon yourself, your family and your posterity? To your personal efforts, under God, we expect to be indebted for the future progress we hope to make in this work.

From the Baptist Advocate.

THE BAPTIST LIBRARY.—We hail this publication as one which is adapted, if well sustained, to render incalculable service in disseminating truth and dissipating error. Although we scarcely know how to afford the room, we feel ourselves obliged by our views of the prospective usefulness of such a work, to insert a large portion of the prospectus. It will be published every fortnight, at the low price of \$1.50 per annum.

From the Rev. B. T. Welch, D. D.

ALBANY, March 24, 1840.
 I have received and examined with great pleasure, the first No. of the Baptist Library, with your prospectus, announcing the design of its publication; and most sincerely do I hope that your enterprise will be sanctioned by the smiles of the great Head of the Church, and rendered eminently successful. I have long regarded a re-print of the standard works of our denomination as an object of very great importance. Your prospectus is the more gratifying, as it proposes to open those mines in a form that will render their treasures accessible to all who are capable of appreciating their value. There are but few if any among our people who cannot avail themselves of the opportunity you present, to furnish their book cases with the most valuable theological works extant, and from the pens of their own brethren. I trust your publication will be greeted with the favor of the churches, and be liberally supported by their patronage throughout the land.

B. T. WELCH, Pastor of Pearl St. Bap. Chh. Albany.

I cheerfully concur in the above.

J. L. HONGER, Pastor of Green St. Chh. Albany.

BOUND VOLUMES.

Those who desire it can have the BAPTIST LIBRARY delivered to them, every 6 months, neatly bound, in Boards, with leather backs, and gilt lettering, at an advance of ONE DOLLAR per year on the price of the work in numbers. As this plan will save the postage, (39 cents,) the extra cost, for the binding and delivery, will be only 61 cents. To do this, we must have as many as 15 subscribers in a place.

ROBINS & FOLGER, Hartford, will receive subscriptions in this vicinity.

New Series of School Books.

PUBLISHED and for sale by ROBINS & FOLGER, successors of Canfield & Robins, No. 180 Main st., Hartford.

Hall's series of Reading Books—comprising first, the "READER'S GUIDE," designed for High Schools and Academies; stereotype edition. In the preparation of this work, no pains have been spared by the author to render it a desideratum to both teachers and pupils; and from the known talents, and long experience of Mr. Hall as a teacher of youth, the publishers think the "Reader's Guide" cannot fail of being a useful and popular work. This work has received the decided approval and recommendation of gentlemen of the first standing as teachers of youth; among whom are Heman Humphrey, D. D., President of Amherst College; Professor Emerson of Andover; Professors Holland and Stuart, of Washington College; J. P. Brace, of Hartford Female Seminary; Rev. Jonathan Goring, D. D., President of Granville College, Ohio; Elijah Slack, late President of Cincinnati College, Ohio.

SECOND—The "READER'S MANUAL," by John Hall, designed for common schools, with short and easy questions for reading correctly. Stereotype edition.

THIRD—"PRIMARY READER," by John Hall, Esq., for younger classes.

This series of Reading Books has been thoroughly examined by Teachers and School Committees, and the most favorable testimonials have been furnished the publishers, establishing the claims of Mr. Hall's Series to public patronage.

Practical System of Arithmetic for the use of Schools, by Jesse Olney, A. M. Stereotype edition. For no work of the kind could the publishers anticipate a more ample approval than this work has received from competent Teachers and Committees.

"OLNEY'S" EXHIBITION, or THE STUDY OF GEOGRAPHY, intended to precede his larger work; with 8 maps upon steel plates, and more than 70 wood engravings. Square 16 mo.

"MANUAL OF THE CONSTITUTION OF THE UNITED STATES," designed for youth in common schools—18 mo.—by Francis Fellows, Esq. A superior edition of Testaments for schools, 12 mo.—Scheep.

The above series of school books are sold by the publishers in Hartford—and by booksellers generally both in and out of the State. Parents, Teachers and Committees are invited to examine these books.

Robins & Folger also offer for sale an extensive assortment of School and Miscellaneous Books on the most accommodating terms. [March 27]

MITCHELL'S
School Geography and Atlas,
WITH OUTLINE MAPS.

THE study of Geography has been greatly improved and the science rendered more clear, and comprehensible to youth, from arrangements, simplification, and use of maps. Efforts have been made by different Authors, with various success, to improve the Elementary Works upon this Science, in regard to adaptation, correct lineations, and matter of fact. Without detracting from their meritorious labors, the Public (especially Teachers, and Gentlemen authorized to select and recommend Elementary Books to be used in Schools,) are invited to a critical examination, and comparison of Mitchell's School Geography and Atlas, with other works of the kind. It is believed that the Author has happily adapted the subject to the understanding of youth. Says a distinguished Geographer, "His geographical definitions are plain and concise, his descriptive department full and correct; the cuts original, in design, emblematical and illustrative."

The Atlas presents the different Sections of Country as they are, "is a Model of the kind, and actually teems with information." And another, "Of the Atlas and its valuable Statistical Tables, it is difficult to speak in terms of too high commendation. It is beyond doubt the most elaborate, faithful and correct work of the kind in the United States." Maps of the British Isles and Central Europe are engraven and will be added to the Atlas, each equal in size to the Map of Europe. Historical reminiscences are called up by a little flag, marking the Battle Fields of our country upon the maps, which renders them highly useful for reference.

The Outline Maps are of great utility, and receive the unqualified approbation of Teachers who have examined them.

Mr. Mitchell, as a Map Publisher and Geographer, without pretensions to perfection, stands second to no one in this country. Being exclusively devoted to his profession, with an extensive correspondence, he is enabled to "keep up with the events not only of the age, but of the day," thereby giving him a distinguished claim, as standard authority in this department—a desideratum in order to produce uniformity of study, consequently the classification of Scholars and their advancement in the pursuit of education.

Sold Wholesale and Retail at R. WHITE'S and by ROBINS & FOLGER.

Hartford, Feb., 1840.

STAFF and Warrant Officers Blanks, and Military Executions kept constantly for sale by

ROBINS & FOLGER.

BOOKS.

THE subscribers, successors of Canfield & Robins and Gurdon Robins Jun., offer for sale the works on as favorable terms as they can be obtained in any city in the Union.

Bibles: assorted from Quarto to 32 mo. in various bindings.
 Calmet's, Brown's, Robinson's, Buck's and Malcom's Dictionaries of the Bible.
 Cruden's, Butterworth's, and Brown's Concordance.
 Home on the Critical Study of the Scriptures.
 Do. on the Psalms.
 Fuller's Works.
 Dwight's Theology.
 John Bunyan's Works.
 Paley's Works.
 Clark's Discourses.
 Burder's Village Sermons. Saurin's Sermons.
 Wayland's do. Jay's do. Payson's do.
 Jay's Lectures.
 Jay's Exercises.
 Jay's Prayers.
 Jahn's Archaeology.
 Hug's Introduction.
 Storrs and Platt do.
 Lowth's Isaiah. Lowth's Hebrew Poetry.
 McEwen on the Types.
 Howe and Bates' Works.
 Stewart on Romans and Hebrews.
 Mc Knight on the Epistles.
 Barnes' Notes—Gospels, Acts, Romans, Corinthians and Isaiah.
 Hodge on Romans.
 Prideaux's Connections. Shuckford's do.
 Newton on the Prophecies.
 Knapp's Theology.
 Dick's Works.
 Dick's Theology.
 Robert Hall's Works.
 Memoirs of Rev. Wm. Carey, Staughton, J. D. Boardman, G. T. Bedell, B. Allen, Payson, Heber, Mrs. Judson, Henry Martyn, Calvin, Luther, Mr. Huntington, Swartz, Jacobs.
 Mosheim's Church History. Milner's do. Jones do.
 Doddridge's Family Expositor.
 Cottage Bibles.
 Henry's and Scott's Expositions.
 The Old and New Testaments, Historically and Chronologically arranged with notes, by Rev. G. Townsend.
 Paragraph Bible by Coit and Nourse.
 Wesley's Works.
 Henry's Daily Commentary.
 Plenary Inspiration of the Scriptures, by Rev. S. Noble.
 Bickersteth's Works.
 Evidences of Christianity, by Alexander, Paley, Jenyns and Leslie.
 Tholuck's Commentary on the Gospel of St. John.
 Lives of Virginia Baptist ministers.
 Baptists in America, by Cox and Holy.
 Young man's Closet Companion.
 Good's Better Covenant.
 Cases of Conscience.
 Olshausen on the Genuineness of the New Testament.
 Philosophy of Benevolence, by Church.
 Hannah Moore's Practical Piety. Do. on Prayer.
 Philp's Guide.
 Pinney's Lectures.
 Physical Theory of another Life.
 Harvey on Moral Agency.
 Corner Stone, Way to do good, and Young Christian, by Abbott.
 Wilberforce's Practical View.
 Brownlee's Lights and Shadows.
 Judd's Review of Stuart.
 Cogswell's Manual of Theology.
 Means and Ends.
 Simple Sketches, Student's Manual and Sabbath School Teacher, by Todd.
 Book of Common Prayer, various size and binding.
 Select Family Sermons, by Bishop Melville.
 Campbell on the Four Gospels.
 Tyndale's New Testament.
 Life of Jeremy Taylor.
 Holy Living and Dying, by do.
 Child's Book of the Sabbath.
 Dominion of Christ.
 Symington on the Atonement.
 Bunyan's Holy War.
 Walk about Zion.
 Suddard's British Pulpit.
 Hill and Valley by Catharine Sinclair.
 Dreineourt on Death.
 Memoir of Rev. J. Vail.
 Fragments by Dr. Spring.
 Miller's Clerical Managers. Do. on the Christian Ministry.
 Imitation of Christ, by Thos. a Kempis.
 Mammon.
 Greenfield's Greek Testament, &c. &c.

ROBINS & FOLGER.

HARTFORD

Fire Insurance Company.

Office north side of State-House Square, between 14

Hartford and Exchange Banks.

THIS is the oldest of the kind in the

State, having been established more than twenty

five years. It is incorporated with a capital of One

Hundred and Fifty Thousand Dollars, which is invested

and secured in the best possible manner. It insures

Public Buildings, Churches, Dwellings, Stores,

Merchandise, Furniture, and Personal Property generally,

from loss or damage by Fire, on the most favorable

and satisfactory terms.

The Company will adjust and pay all its losses with

liberality and promptitude, and thus endeavor to

maintain the confidence and patronage of the public.

Persons wishing to insure their property, who reside

in any town in the United States, where this

Company has no Agent, may apply through the post

office directly to the Secretary; and their proposals

shall receive immediate attention.

The following gentlemen are Directors of the Company.

Eliphalet Terry, Job Allyn,
 S. H. Huntington, George Putnam,
 H. Huntington, Jr. Junius S. Morgan,
 Albert Day, Ezra White, Jr.,
 John D. Russ, Eliphalet Terry, Pres't.

JAMES G. BOLLES, Sec'y.

March 23, 1838.

ETNA

INSURANCE COMPANY.

Incorporated for the purpose of insuring against Loss

and Damage by Fire, only.

CAPITAL, \$200,000.

SECURED and vested in the best possible manner

to take risks on terms as favorable as

other offices.

The business of the company is principally confined

to risks in the country, and therefore so detached that

its capital is not exposed to great losses by sweeping

fires.

The office of the company is in the new Etna Building,

next west of Treat's Exchange Coffee House,

State street, Hartford, where a constant attendance

is given for the accommodation of the public.

THE DIRECTORS OF THE COMPANY ARE

Thomas K. Brace, Stephen Spencer,
 Thomas Belden, James Thomas,
 Samuel Tudor, Eliah Peck